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Iroquois NM9

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The Lenape and their kindred tribes never have called the Iroquois "the Five or Six Nations." In conversation, they call them the Mengwe, and never make use of any other but this generic name when speaking of them. In their councils, however, they occasionally distinguished them by the name *Pulenach endchiesktajeet*.* These two words, literally translated mean "the five divisions, "sections or parts together," and does not in any manner imply the idea of *nations*. Had they meant to say "the Five Nations," they would have expressed it by the words *Pulenach ekhokewit*; those which they used, on the contrary, expressly imply *sectional divisions*, and leave no doubt about their meaning.

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The Iroquois themselves, as we have already seen, had adopted a name, *Aquanoschioni*, merely indicative of their close union. After, however, they came to be informed of the meaning of the name which the English had given them, they were willing to let it pass as correct. The Indians are very fond of high sounding names; I have known myself chiefs who delighted to be called *Kings*, after they had learned from us that the great rulers of the English and French nations were distinguished by that title.

Thus the proper name of those six united tribes is in their own language *Aquanoschioni*. By other nations they are called *Mengwe*, *Maquas*, *Mingoes* and *Iroquois*. The Lenape call them by the first, the Mohicans and Dutch by the second, the English and Americans by the third, and the French by the fourth. I employ these different names indiscriminately in the course of this work.

As detached bodies or tribes, their names with the Lenape are the following:

1. *Sankhícani*, the Mohawks, from *Sankhican*, a gunlock, this people being the first who were furnished with

* This word should be pronounced according to the powers of the German Alphabet.

1:Heckewelder M-5 (ca. 1800)1819
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553 rally torn or patched, was called *Bad Shoes*. All those names are generally expressed in one single word, in compounding which the Indians are very ingenious. Thus, the name they had for the place where Philadelphia now [103] stands, and which they have preserved notwithstanding the great change which has taken place, is *Kúequenáku*,* which means, *The grove of the long pine trees*.

103 They have proper names, not only for all towns, villages, mountains, valleys, rivers, and streams, but for all remarkable spots, as for instance, those which are particularly infested with gnats or musquitoes, where snakes have their dens, &c. Those names always contain an allusion to such particular circumstance, so that foreigners, even though acquainted with their language, will often be at a loss to understand their discourse.

829 To strangers, white men for instance, they will give 648 names derived from some remarkable quality which they 551 have observed in them, or from some circumstance which remarkably strikes them. When they were told the meaning of the name of William Penn, they translated it into their own language by *Miquon*, which means a feather or quill. The Iroquois called him *Onas*, which in their idiom means the same thing.

The first name given by the Indians to the Europeans who landed in Virginia was *Wapsid Lenape* (white people;) when, however, afterwards they began to commit murders on the red men, whom they pierced with swords, they gave to the Virginians the name *Mechanschicau*, (long knives,) to distinguish them from others of the same colour.

In New England, they at first endeavoured to imitate the sound of the national name of the *English*, which they pronounced *Yengees*. They also called them *Chauquaquock*, (men of knives) for having imported those instruments into the country, which they gave in presents

* According to the powers of the English alphabet, it should be written Koo-ek-wen-aw-koo

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829 to the natives.* They thought them better men than the
648 Virginians; but when they were afterwards cruelly treat-
551 ed by them, and their men shipped off to sea, the Mohicans of that country called them *Tschachgoos*; and when next the people of the middle colonies began to murder them, and called on the Iroquois to insult them and assist in depriving them of their lands, they then dropped that name, and called the whites by way of derision, *Schwannack*, which signifies *salt beings*, or *bitter beings*; for in their language the word *Schwan*, is in general applied to things that have a salt, sharp, bitter, or sour taste. The object of this name, as well as of that which the Mohicans gave to the eastern people, was to express contempt as well as hatred or dislike, and to hold out the white inhabitants of the country as hateful and despicable beings. I have, however, in many instances observed that the Indians are careful not to apply this opprobrious name to any white person whom they know to be amicably disposed towards them, and whom they are sure to be a good, honest, well-meaning man. I have heard them charge their children not to call a particular white man *Schwannack*. but *Friend*. This name was first introduced about the year 1730. They never apply it to the *Quakers*, whom they greatly love and respect since the first arrival of William Penn into the
[194] country. They call them *Quækels*, not having in their language the sound expressed by our letter R. They say they have always found them good, honest, affable and peaceable men, and never have had reason to complain of them.

648 These were the names which the Indians gave to the
551 whites, until the middle of the revolutionary war, when they were reduced to the following three:

1. *Mechanschican* or *Chauschican*, (long knives.) This

* Rogers's Key into the Language of the Indians of New England, ch. vi.

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"some of those horrid places, surrounded with mounds
"and ditches, where the most destructive of all weapons,
"where *great guns*, are gaping at us with their wide
"mouths, as if ready to devour us; and thus we are
"prevented from speaking our minds freely, as brothers
"ought to do!"

How then, say they, can there be any sincerity in such councils? how can a treaty of this kind be binding on men thus forced to agree to what is dictated to them in a strong prison and at the cannon's mouth; where all the stipulations are on one side, where all is concession on the one part and no friendship appears on the other? From these considerations, which they urge and constantly dwell upon, the treaties which they make with the white men have lost all their force, and they think themselves no longer bound by them than they are compelled by superior power. Are they right in this or are they wrong? The impartial reader must decide.

CHAPTER XXIII.

GENERAL OBSERVATIONS OF THE INDIANS ON THE WHITE PEOPLE.

THE Indians believe that the Whites were made by the same Great Spirit who created them, and that he assigned to each *different* race of men a *particular* employment in this world, but not the same to all. To the whites the great Mannitto gave it in charge to till the ground and raise by cultivation the fruits of the earth;

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to the Indians he assigned the nobler employment of hunting, and the supreme dominion over all the rest of the animal creation.

They will not admit that the whites are superior beings. They say that the hair of their heads, their features, the various colours of their eyes, evince that they are not like themselves *Lenni Lenape* or ORIGINAL PEOPLE, a race of men that has existed unchanged from the beginning of time; but they are a *mixed* race, and therefore a *troublesome* one; wherever they may be, the Great Spirit, knowing the wickedness of their disposition, found it necessary to give them a great Book,* and taught them how to read it, that they might know and observe what he wished them to do and to abstain from. But they, the Indians, have no need of any such book to let them know the will of their Maker; they find it engraved on their own hearts; they have had sufficient discernment given to them to distinguish good from evil, and by following that guide, they are sure not to err.

It is true, they confess, that when they first saw the whites, they took them for beings of a superior kind. They did not know but that they had been sent to them from the abode of the Great Spirit for some great and important purpose. They therefore, welcomed them, hoping to be made happier by their company. It was not long, however, before they discovered their mistake, having found them an ungrateful, insatiable people, who, though the Indians had given them as much land as was necessary to raise provisions for themselves and their families, and pasture for their cattle, wanted still to have more, and at last would not be contented with less than the *whole country*. "And yet," say those injured people, "these white men would always be telling us of their "great Book which God had given to them, they would "persuade us that every man was good who believed in "what the Book said, and every man was bad who did

* The Bible.

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"not believe in it. They told us a great many things, "which they said were written in the good Book, and "wanted us to believe it all. We would probably have "done so, if we had seen them practise what they pre- "tended to believe, and act according to the *good words* "which they told us. But no! while they held their big "Book in one hand, in the other they had murderous "weapons, guns and swords, wherewith to kill us, poor "Indians! Ah! and they did so too, they killed those "who believed in their Book, as well as those who did "not. They made no distinction!"

They, nevertheless, are sensible that they have many friends among the white people, and only regret that from their being scattered and at a distance, they cannot be useful to them and to each other. Of those whom they know to be their friends, they always speak with warmth and affection. They also speak of the *Gentellemaan* (gentlemen) as a particular class among the whites which deserves to be distinguished; but they never apply that descriptive title to a person whom they know to be their enemy, or believe to be ill disposed towards them.

The Indians have a keen eye; by looking at a person, they think that they can judge of his friendly or unfriendly disposition to their race; and, indeed, it has been allowed by many whites who have lived among them, that they are, in general, pretty good physiognomists. They are very quick among themselves in giving a name to a stranger or person of note that comes to them, and that name is always significant or descriptive of something remarkable which they have observed about his person, which serves them to remember him as a friend or otherwise, as the case may be: when they believe a person to be their friend, they will do every thing in their power to oblige him, it being their principle that "good ought always to be rewarded with good." They prefer a plain man, simple in his manners and who treats them with frankness and familiarity. Such a man, they

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say, loves them. From a proud haughty man they do not expect friendship, whatever may be his professions, they think him incapable of loving any body but himself, or perhaps, at most, his equal, and that, they think, an Indian can, in his opinion, never be.

They sometimes amuse themselves by passing in review those customs of the white people which appear to them most striking. They observe, amongst other things, that when the whites meet together, many of them, and sometimes all, speak at the same time, and they wonder how they can thus hear and understand each other. "Among us," they say, "only one person speaks at a "time, and the others listen to him until he has done, "after which, and not before, another begins to speak." They say also that the whites speak too much, and that much talk disgraces a man and is fit only for women. On this subject they shrewdly observe, that it is well for the whites that they have the art of writing, and can write down their words and speeches; for had they, like themselves, to transmit them to posterity by means of strings and belts of wampum, they would want for their own use all the wampum that could be made, and none would be left for the Indians.

They wonder that the white people are striving so much to get rich, and to heap up treasures in this world which they cannot carry with them to the next. They ascribe this to pride and to the desire of being called rich and great. They say that there is enough in this world to live upon, without laying any thing by, and as to the next world, it contains plenty of every thing, and they will find all their wants satisfied when they arrive there. They, therefore, do not lay up any stores, but merely take with them when they die as much as is necessary for their journey to the world of spirits.

They believe, or, at least, pretend to believe, that the white people have weak eyes, or are near-sighted. "For," say they, "when we Indians come among them,

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"they crowd quite close up to us, stare at us, and almost "tread upon our heels to get nearer. We, on the contrary, though, perhaps, not less curious than they are, "to see a new people or a new object, keep at a reasonable distance, and yet see what we wish to see." They also remark, that when the white people meet together, they speak very loud, although near to each other, from whence they conclude that they must be hard of hearing. "As to us," they say, "we never speak loud "when we come together, and yet we understand each "other distinctly; we only speak in a high tone of voice "before a public audience, in council, at the head of our "warriors, or when we are met together for some important purpose."

The Indians also observe, that the white people must have a great many thieves among them, since they put locks to their doors, which shews great apprehension that their property otherwise would not be safe: "As to us," say they, "we entertain no such fears; thieves are very "rare among us, and we have no instance of any person "breaking into a house. Our Indian lock is, when we "go out, to set the corn pounder or a billet of wood "against the door, so that it may be seen that no body "is within, and there is no danger that any Indian would "presume to enter a house thus secured." Let me be permitted to illustrate this by an anecdote.

In the year 1771, while I was residing on the Big Beaver, I passed by the door of an Indian, who was a trader, and had consequently a quantity of goods in his house. He was going with his wife to Pittsburg, and they were shutting up the house, as no person remained in it during their absence. This shutting up was nothing else than putting a large hominy pounding-block with a few sticks of wood outside against the door, so as to keep it closed. As I was looking at this man with attention while he was so employed, he addressed me in these words: "See my friend, this is an

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685 "Indian lock that I am putting to my door." I an-
swered, "Well enough; but I see you leave much pro-
●829 "perty in the house, are you not afraid that those arti-
609 "cles will be stolen while you are gone?"—"Stolen! by
"whom?—"Why, by Indians, to be sure." "No, no,"
replied he, "no Indian would do such a thing, and unless
"a white man or white people should happen to come
"this way, I shall find all safe on my return."

829 The Indians say, that when the white people en-
609 camp in the woods they are sure to lose something; that
when they are gone, something or another is always
found which they have lost, such as a knife, flints, bul-
lets, and sometimes even money. They also observe that
the whites are not so attentive as they are to choosing
an open dry spot for their encampment; that they will
at once set themselves down in any dirty and wet place,
provided they are under large trees: that they never
look about to see which way the wind blows, so as to be
able to lay the wood for their fires in such a position
that the smoke may not blow on them; neither do they
look up the trees to see whether there are not dead limbs
that may fall on them while they are asleep; that any
wood will do for them to lay on their fires, whether it be
dry or wet, and half rotten, so that they are involved du-
ring the whole night in a cloud of smoke; or they take
such wood as young green oak, walnut, cherry, chesnut,
&c. which throws sparks out to a great distance, so that
their blankets and clothes get holes burned in them, and
sometimes their whole camp takes fire. They also re-
mark that the whites hang their kettles and pots over a
fire just kindled, and before the great body of smoke has
passed away.

829 They, however, acknowledge that the whites are inge-
609 nious, that they make axes, guns, knives, hoes, shovels,
177 pots and kettles, blankets, shirts, and other very conve-
nient articles, to which they have now become accustom-
ed, and which they can no longer do without. "Yet,"

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say they, "our forefathers did without all these things, 829
"and we have never heard, nor has any tradition in- 609
"formed us that they were at a loss for the want of them; 609
"therefore we must conclude that they also were inge- 177
"nious; and, indeed, we know that they were; for they
"made axes of stone to cut with, and bows and arrows
"to kill the game; they made knives and arrows' points
"with sharp flint stones and bones, hoes and shovels
"from the shoulder blade of the elk and buffaloe; they
"made pots of clay, garments of skin, and ornaments
"with the feathers of the turkey, goose and other birds.
"They were not in want of any thing, the game was
"plenty and tame, the dart shot from our arrows did not
"frighten them as the report of the gun now does; we
"had therefore every thing that we could reasonably re-
"quire; we lived happy!"

Finally, they think, that the white people have learned 829
much of them in the art of war; for when they first be- 609
gan to fight the Indians, they stood all together in a
cluster and suffered themselves to be shot down like tur-
kies. They also make a distinction between a *warrior*
and a *murderer*, which, as they explain it, is not much
to our advantage. "It is not," say they, "the number
"of scalps alone which a man brings with him that prove
"him to be a brave warrior. Cowards have been
"known to return, and bring scalps home, which they
"had taken where they knew there was no danger,
"where no attack was expected and no opposition made.
"Such was the case with those who killed the Conesto-
"goes at and near Lancaster, the Christian Indians on
"the Muskingum, the friendly Indians near Pittsburg,
"and a great number of scattered, peaceable men of our
"nation, who were all murdered by *cowards*. It was
"not thus that the *Black Snake*,* the great General

* The Indians gave this name to General Wayne, because they say that he had all the cunning of this animal, who is superior to all other snakes in the manner of procuring his food. He hides himself in [825]

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829 609 "Wayne acted; he was a true warrior and a brave man; "he was equal to any of the chiefs that we have, equal "to any that we ever had."

Thus, the Indians, while they deeply resent the wrongs and injuries which they have suffered, yet pay due homage to worth, bravery and military skill, even in an enemy. Strong as their feelings are, they do not extinguish their sense of justice, and they are still generously disposed to allow that there are great and good individuals among a race of men, who, they believe, have doomed them to utter destruction.

CHAPTER XXIV.

FOOD AND COOKERY.

262 THE principal food of the Indians consists of the game which they take or kill in the woods, the fish out of the waters, and the maize, potatoes, beans, pumpkins, [241] squashes, cucumbers, melons, and occasionally cabbages and turnips, which they raise in their fields; they make [227] use also of various roots of plants, fruits, nuts and berries out of the woods, by way of relish or as a seasoning to their victuals, sometimes also from necessity.

264 They commonly make two meals every day, which, they say, is enough. If any one should feel hungry between meal-times, there is generally something in the house ready for him.

[825] the grass with his head only above it, watching all around to see where the birds are building their nests, that he may know where to find the young ones when they are hatched.

3:Zeisberger M-5 (1767-1780)1910
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order that at home they may have nothing but good to report. 574
As hospitality is generally practiced, strangers are everywhere well received and suffer no want, even though they may remain for days, or weeks or months. It is recognized as a duty to care for the wants of a guest as long as he may choose to remain and even to give him provisions for the journey when he does make up his mind to go.

On the occasion of making or renewing a treaty with another nation a dance very different from the ordinary dance is 648
engaged in. The dancers join hands and leap in a circle for 535
some time. Suddenly the leader lets the hand of one of his partners go, springs forward and turns around several times, by which he draws the whole company round so as to be enclosed by them, when they stand close together. They disengage themselves as suddenly, yet keeping hold of hands during all the different evolutions and changes in the dance; this, as they explain it, represents the chain of friendship; a song, used only at such a solemnity, is sung by all.

The War Dance is very wild and dreadful to behold. One 721
dancer carries his hatchet, another a long knife, another a large 535
club, a fourth a cudgel. These they brandish in the air, to signify how they intend to treat or have treated their enemies, affecting all the while an air of anger and fury. The Mingoes use the war dance even in times of peace with a view to celebrate their heroic deeds.

They regard the Europeans as a peaceable people, created 829
of God to live according to their own manners and customs, even as the Indians have been created to live in their fashion, especially to sustain themselves by means of the chase. They think it contrary to the will of the deity to adopt, themselves, the manner of living peculiar to Europeans, pointing to fish, animals and birds as each having their characteristic habits. Each creature, bear, deer or other animal, continues to live in its own way, and it has never yet been observed that an animal had adopted the habits of another. The same principle, they hold, applies to Indians and Europeans. They recognize that the Europeans are industrious and clever, that without oppor-

3:Zeisberger M-5 (1767-1780)1910
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829 tunity to trade with them their position would be without many of the advantages they now enjoy. They admit that the whites are very ingenious, because of their ability to manufacture a great variety of things, but regard their manner of living as wearisome and slavish as compared with their own. Their own skill as hunters and woodsmen, they hold, excels that of the whites. Towards these they harbor a secret enmity which they disguise in their presence, for they suspect that they will deprive them of their land and drive them within narrower confines. This suspicion is not without foundation. Among the Delawares this dislike has been moderated through long intercourse with the whites, yet they show that they have no particular love towards them, in that they will sell their lands to them and after these have become inhabited will seek to drive them off by starting war.

648 The French seem to possess a greater share of the good-will of the Indians than the English, being regarded by the Indians as being more akin to themselves, probably because they enter more easily into the Indian manner of living and appear always good-humored. Indians have more faith in the French than in other Europeans. Since the late war with England all the Americans except the English in Canada, otherwise called by the Indians Virginians, are known as Big Knives by the nations because, from the beginning, the Indians saw them and the Governor of Virginia on all occasions of negotiations with the Indians wearing long swords. Hence, they called them Choanschican and the Six Nations named them Assarigoa that is Big Knives, which name has been applied to all Virginians and has been extended from it to all Americans because the Virginians in this war negotiated most of the treaties with the Indians.[259]

361 Judged by the mere appearance of the Indians one is sur-
181 prised how modest and careful they are in relation to each other and imagines that the whites, if they were as free a people and had neither government nor punishment to fear, would not be as united and peaceable as the Indians appear to be. The towns and villages of the latter are not indeed governed by force or
361 law. Each individual is at liberty to live where he pleases,

3:Zeisberger M-5 (1767-1780)1910
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736 given assistance. A poor widow, even though she have children, finds it possible to make a living if she is willing to work. They pay her above the worth of her services in food and clothing; if it is summer she may work on the plantations; in winter she may prepare wood for fire. They are willing to help the poor but always expect them to render some service in return. It has been known that good has been done to prisoners condemned to death, even to whites, though this had to be done secretly.

829 144 A few negroes are found among the Indians having been either bought from the whites or secured as prisoners. These are looked upon as of their own kind and allowed full liberty. Indians and negroes intermarry and their mulatto children are as much loved as children of pure Indian blood.

431 They are fond of giving when they can expect something in return and of doing good which they have reason to hope may be returned. They easily forget the good that has been done, but if they have been cheated they never forget it. If a white has done them ever so many favors, helped them in need, or given them presents, and omits an opportunity to do the like only once, then all he may have done is forgotten. If an Indian takes a wife and dresses her generously from head to foot in new garments she will indeed be glad and proud; but she will more readily leave him than if he had given her little or nothing, for in that case she would still be in expectation of receiving something.

One may even make enemies of Indians through presents if these make them proud and one does not continue giving. Occasionally when a respectable present has been given the donor is slandered in order that he may not expect something in return from the recipient.

152 They are able to contfol their desires and passions, but once given free rein these are the more violent. Overcome with wrath, they at once think upon murder, and may, in the heat of passion, do something for which they will later feel remorse.

521 The women are much given to lying and gossiping. They carry evil report from house to house. As long as they are observed they appear modest and without guile. All the wrongs

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

771 The succession of creed teachings which developed in the course of Delaware recorded religious history after the exodus from the Atlantic seaboard to the Mississippi and the southern plains has followed within a fairly uniform contour. The pattern has remained intact even under the domination of a succession of native revealers and prophets whose "arrogant dogmas" thwarted the efforts of the first Moravian missionaries in the seventeenth century. It has lasted on through the turbulent period of colonial wars and the Revolution, until the adoption of the Peyote worship in the last quarter of the century just passed.

And there are those whose interests are aroused when clearer inspection of the country's aboriginal institutions becomes possible through the efforts of ethnologists exploring the still existent tribes, in recording and interpreting native custom before it is swept away by changes lately going on.

And finally, there are those who see the institutions described here with the eyes of appreciators favored by fortune with a breadth of understanding to sense a realization of sacred antiquity in the limitless vistas environing the past of America's unwritten religions. I wonder if by gaining an insight into religious customs of the tribe he will see how Delaware religion has authentic qualities in that it represents a growth-phase of nature interpretation, sympathetic and rationalized, which causes one to enter into its meanings in reference to the forest world with an awakened understanding.

829 771 Like other aboriginal groups in the east (the Algonquin, Ojibwa, Wabanaki, Montagnais-Naskapi and even the Iroquois—respectively Man-beings, Wise-men, Native-men, Native-born-men and Man-men, literally translated) the Delawares proclaim their self-conscious human status by designating themselves as *Lənaʻpeɔk*, Common, or Ordinary, Men, as distinct from other creations. It is in their consciousness of possessing human arts and industries bestowed upon them by their creator that they distinguish themselves from the animals and other living forms. But their high relief of distinction from other created beings lies in the endowment of mental attributes, the superiorities which elevate them

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

above all non-human life forms, and in particular the endowment of their own system of worship for which they are directly responsible to the Creator himself. Herein is born their tradition of religion, the very center of their culture, denoted by an abstraction, *lənapeɔ'k·an*, literally "human (Delaware) soul, or culture," a term occasionally encountered in the reflections of the speakers quoted in the texts. Upon such criteria of judgment the Lənape rate themselves as creatures far above the emergence level. And we have before us part of the evidence in the religious forms recorded in the preceding pages. To be sure the mass content of rites and ceremonies has been declining before the inroads of European influence. A mere pitiful residue is at hand, as the orator has frequently reiterated in his sermons. The native nations of Indians on the Atlantic seaboard were by no means crude or a primitive people.

That this essay is a sequel and complement to my Big House Ceremony volume (1931) need scarcely be repeated. Where that treats the composite rites whose aims are to invoke, address and thank the Creator, this deals with procedures directed toward influencing the lesser spiritual forces, to afford them satisfaction and to secure immunity from their imaginary persecutions. All is framed in accordanee with a native concept of the workings of natural law as put in motion by the will of the Father, the Creator. The rites described are dominated by a constant idea in the minds of the people, to wit: that of being in the midst of a universe of partly-known spiritual beings potentially pernicious. Some among them are approachable by the proper forms of address on the part of man for the removal of harmful influences. When the corrective measures to alleviate the evils of spirit agencies are known they constitute the rites of relief, and here we have them collected; their philosophy of the uncertainties. A far-reaching distinction is observable between the Delaware attitude toward the Creator, who is consistently benign, and the spirits of lower rank addressed in the rites now treated whose attributes are not. These observations bring out the contrast between the ceremonies dealt with here and those

10: Speck E-4, 5 (ca. 1925) 1931
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required. These I propose to deal with in the following section as man-i'tu deserving of particular mention, since this seems to represent their standing in the minds of devout Delawares.

Not only is the principle of consanquinity applied to deities and nature-forces, but to tribes and nations as well. Indeed the application of term of relationship to bodies of extra-biological classification is interesting enough to call for the inclusion of information given as a commentary on this point by Wi-tapano'xwe. With more detail to be secured it promises a fruitful problem for sociological interpretation. The informant's notes on the quasi-consanguinity of tribes are as follows. The Delawares believe that they are the oldest of the Indians. They call the following tribes "grand children," Shawnee, Potawatomi, Sauk and Fox, Ioway, Tonkawa, Sioux, Ottawa, Kickapoo, Miami, Peoria, Chippewa, Menomini, Winnebago. And these, in turn, call the Delawares, Wabanaki, Lenape, or else "Grandfathers,"—but, adds Wi-tapano'xwe, we are all "brothers," i. e. Indians. There are the Nanticoke, Mahikan, Munsee and Iroquois who are called brothers, relative age not specified, in spite of the fact that the Delawares assume to be older than they. There are other tribes which have different relationship with the Delawares, for example the Wyandots, Seneca and Cherokee are called "nephews" (either filial or sororal) and the Mexicans are called "uncles." To white people the general term, meaning "brothers" is applied, while negroes are termed "elder brothers," being considered the strongest of all races.[1]

THE CARVED IMAGES.—The concepts involved in the use of carved images in the likeness of the human face represent a phase of religious thought that has developed some exceptional prominence among the

[1] Zeisberger, (op. cit., p. 109) gives information corresponding to that of our informant, when he says that the "Shawnose" call the Delaware "grandfather." In regard to the "Mahikanders" we find a contradiction, and so are not able to compare the author's remarks with those in the text. Zeisberger also says that the Wiandots (Wyandots) and the Cherokees call the Delaware "grandfather," which differs from the information brought forward by our informant who considers them to be "nephews" of the Delaware. One infers from Zeisberger that the Delawares called the Twitchtwes (Miami), Wawiachtanos (a group of Mahikan), Kikapus, Chipuways, Ottawas, Putewoatalmen (Potawatomi) "brothers," differing from our information which states that the above tribes are known as "grandchildren," except when they were termed "brothers," implying that they were Indians similar to the Delawares. Zeisberger gives no kinship term as being applied to the negroes by the Delaware. He says: "These (the negroes) are looked upon as of their own kind and allowed full liberty. Indians and negroes intermarry and their mulatto children are as much loved as children of pure Indian blood."

Heckewelder, op. cit., notes the Shawnee (p. 86) and the Chipewa (p. 124) as being grandchildren of the Delaware, which is similar to the information given us by Wi-tapano'xwe, but in the case of the Chippewa he differs from Zeisberger. Heckewelder notes (page 122) that the Nanticoke and Mahican call the Delaware "grandfather" which differs from the information in our text where they are said to be "brothers." Again a difference is observed between Heckewelder and our informant in regard to the Wyandot and Cherokee who are, according to Heckewelder, "grandchildren" of the Delawares, yet, according to our informant are "nephews."

[p 52(A)]

535 *Dances of the Delawares*

1. Old Religious Dance	10. Dog Dance
2. Wolf Dance	11. War Dance
3. Turtle Dance	12. Feasting Dance
4. Chicken Dance	13. Dance for the Dead
5. Buffalo Dance	14. Striking the Stick Dance
6. Bear Dance	15. Buzzard Dance
7. Doll Baby Dance	16. Turkey Dance
8. Horse Dance	17. Duck Dance
9. False Face Dance	18. [left blank]
	19. Shuffle Dance

773 *Origin of the Three Varieties of the Human Race*

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Mr. Pratt mentioned to me a Delaware explanation of the creation of the Negro, Indian and White man, to the effect that the Negro was created first, and was, as we say, a mistake or failure; it was the first attempt at man's creation. The Great Spirit next created the Indian, who was admitted to be a great improvement upon the negro; and last of all he created the white man.

The Good Spirit and the Boil

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Mr. Pratt had a boil come on his arm. A Delaware told him he had a good friend, and in explanation said to him that the Evil Spirit had intended to destroy him; that he was followed in his rounds to do mischief to men by a small but good spirit, who continued in various ways to defeat the evil spirit of his purpose, when it was a case in which he wished to save the person from harm. That as the evil spirit was about to put forth his power upon him, the little spirit stepped forward and said to the evil one, "you let me deal with this person," whereupon he took or drew on his invisible bow a small and invisible arrow, and shot